THE MISSION OF THE HOLY GHOST

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PREFATORY NOTE.

THESE lectures were delivered to the members of the St. Paul's Lecture Society during the autumn of 1905. They contain nothing new or original, but are printed at the request of some of those who heard them. If they should lead any to study afresh the work of the Holy Spirit as seen in the life of Nature, Man or the Church they will fulfil the purpose of their publication. The following books were specially recommended for reading in connection with the Lectures: *Poetic Interpretation of Nature* (Shairp); *University Sermons—Nature* (Mozley); *Divine Imman-*

ence (Illingworth); *The Ascent of Man* (Drummond); *Preparation in History for Christianity* (Lux Mundi), (Talbot); *Inspiration* (Lux Mundi), (Gore); *The Incarnation of the Son of God* (Gore); *Introduction to the Study of the Gospels* (Westcott); *Four Lectures on History* (Goldwin Smith).

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MISSION OF THE HOLY GHOST.

Not many months ago, a great deal of interest was shown by the public press in Mr. Burke's supposed discovery of the origin of life. Leaders in scientific thought were interviewed and their opinion asked. Professor Oliver Lodge expressed what may be taken to be a fairly general scientific view when he said that people must not be surprised if something is done in the laboratory which may properly be considered to be of the nature of spontaneous generation. If, however, that discovery were actually made, we shall not have solved the mystery of life, and we shall therefore still be disposed to make strenuous search into all that Nature or Revelation may tell us of its Author and Giver.

But physical life, interesting though it is in its origin, evolution and development, and as a foundation of mental and spiritual life, can-

not excite such a deep feeling as that movement which began on the Day of Pentecost and has since spread in ever wider and wider circles over the world, as that quickening which under John Wesley made the heart of England throb in the eighteenth century, as that revival which during the past year has shaken Wales. We have thought about it, pondered over it and longed to know some of the secrets of its origin. But whatever explanations are offered, we are constantly driven back to inquire of Him Who is its Author and Giver.

Our studies then on these four evenings will, I hope, not be without profit as they are directed towards the knowledge of the Holy Ghost, not only our Lord, but the Giver of Life.

It is at first a little disappointing to find that the material for such a subject is somewhat scanty, not in any way approaching the amount of help that is given to the study of work of the Incarnate Son.

Of modern books, we have the Essays of

the Bishop of Birmingham and Bishop Welldon, the doctrinal and devotional treatise of Archdeacon Hutchings, the "Veni Creator" of the Bishop of Durham, and the practical "Quiet Day Addresses" of Bishop Webb; all of great value in their respective lines: and yet when compared with such a book as Dorner's *Doctrine of the Person of Christ* we feel that Bishop Welldon's words of his own book are not an inapt description of all: "Not an elaborate treatise but designed to serve a special purpose". We may hope that now when fresh attention is being given to the subject, some one with the necessary quiet and ability will lead us forward into a fuller knowledge of Him who is the Sustainer of Life and the Source of all inspiration. For as Bishop Welldon rightly notes in his preface, "The belief of the Holy Spirit as a Divine Person, living, acting, quickening, elevating, sanctifying is the key to the solution of many spiritual problems or at least to the temper in which alone it is possible to think of solving them. . . . For as the world and all that is in it

and human life become wholly changed when they are regarded no more materially but spiritually, so in the realisation of the Holy Spirit's presence lies a new hope, a new energy for mankind."

I make no apology then for the subject, though I do for the vastness of the field over which I ask you to accompany me. Too much has been attempted to convey anything but a suggestion. But suggestions often have the practical value of setting men to think and read and I shall be quite content if any of those present are stimulated to search for themselves. One reason urged me to attempt a wider view, and that was the knowledge that in March you are promised a course on the Gifts of the Holy Spirit. I may perhaps hope that these lectures may serve as a preparation.

And now going at once to our subject, it will be necessary to say a few words on the mysterious Truth of the Personality of the Holy Ghost. We are not likely to

make any way in our thinking unless we are first quite clear that the Holy Ghost is as definitely a Person with as clear a Mission of His own as our Lord Jesus Christ.

In the Unity of the Eternal Godhead, we are taught to recognise three distinctions, distinctions so clear and separate that we ascribe to them Personality. And by this we mean what we ordinarily understand by Personality, *i.e.*, a Being with self-consciousness and free determination. In the Divine Nature, then, we believe that there exist, inseparable and indivisible and yet clear and definite, Three Persons, a Father with the consciousness of Eternal Fatherhood, a Son with the consciousness of Eternal Sonship, and a Spirit with the consciousness of proceeding from Both. So intimate is the indwelling of the Father in the Son and the Son in the Father and of Both in the Holy Spirit that it would be as false to say there be three gods, as to say that a father, mother and daughter constitute three families.

There is Unity of Substance and distinction in Person.

Our ground for believing this truth of the personality of the Holy Ghost is found in Holy Scripture. Revelation alone can help us here. Though the truth is reasonable rather than unreasonable, a help to our thinking rather than a hindrance, yet we should never have known it apart from the teaching of our Lord. It is He Who makes the character of that Divine Personality so clear. He speaks of Him, as the "other Comforter" coming to mankind when Christ departs, as being sent, as taking the things of Christ, as glorifying Christ. It is impossible that such language should be used of an influence or impersonal gift of the Son. Still clearer language is used in other parts of the New Testament. He convicts the world; He intercedes for mankind; He searches the deep things of God; He is grieved when men sin. St. John, who must have often thought over the words Christ spoke, for he recorded them,

makes his own mind on the matter perfectly clear by his use of the masculine instead of the neuter pronoun when writing of the Holy Ghost. Language indeed could hardly be plainer than that which is used. All that we understand by Personality is affirmed. Personal consciousness of emotion, free determination of will, activity towards the Father, the Son and mankind.

Having grasped this, we now ask whether there is any part of the Revelation which seems at once to set forth His work, to separate it from that of the Father and the Son. And in seeking an answer, we are at once arrested by His Name. Will not that tell us of His work, as the expression "Word" describes that of the Son, the word Father that of the First Person in the Blessed Trinity?

We have good reason for believing that the words "Holy Ghost," are the words by which our Lord Himself named Him, who was to take His place. In His teaching, He speaks of "the Comforter even the Holy

Spirit Whom the Father will send". He bids His Apostles to go "and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost". Indeed, the words are so commonly used of Him in the New Testament that we know Him better under that name than under any other.

What, then, is intended by them? What do we mean by Spirit, by Holy? The word "Spirit" is so often used by ourselves in a negative sense, as meaning immaterial, invisible and imponderable, that we are apt to forget that its positive sense is quite as important. Such expressions as "full of spirit," "high spirited," "low spirited," remind us that it has a meaning which indicates quickness, vitality, energy—all that we mean by life.

Life then, Holy Life, is the Eternal name of the Third Person as Word, "The Word of God," is the Eternal name of our Lord.

And as the expression "Logos" or "Word" applied to the Son gives us the conception of

One who is not merely the Divine Reason but the Divine Utterance, so the word Life as applied to the Spirit gives us not only the thought of a Giver of Life, but an Interpreter of Life.

The relation then of the Spirit to the Word, is that of Life to Thought, Expression to Utterance.

A few simple illustrations may make this plain.

The life of man ought to be the expression of his utterances. His words ought to be revealed in his actions. What he does, ought to be as closely connected with what he says, as the fruit is to the flower. And in one solitary example it was. Our Lord's speech found a perfect translation in His actions. As Tennyson writes :—

> And the Word had breath and wrought
> With human hands the Creed of Creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought.

"More strong" as making a deeper impres-

sion upon the minds of men. That Divine expression was the work of the Holy Spirit Who dwelt in the Incarnate Son without measure.

Or to take another illustration :—

The artist's or sculptor's thought finds expression in the rough illustrations which are afterwards exhibited as showing what was in his mind. There was his revelation. But it needs a fuller expression, and it is through the canvas and the colours, through the stone and the marble, that it gets life, becomes, as we say, life-like.

So too the poet, he has a clear conception of the subject he intends to write about. A few lines on paper suffice to make it clear. But it lies without life, a mere skeleton, till it receives the inspiration which gives it grace, movement, power.

So too the musician. He expresses his thought on the paper. There it lies dumb and speechless. It moves no one, for it has no life. For life it needs the vibration of strings,

the play of the wind, the tone of reeds and various kinds of metal. And it is only when it finds its expression in this way, that the notes on the paper have life, life to stir, excite, illuminate.

So too to add one more illustration—the architect's thought is expressed on the sheet that reveals his plans, clear, accurate, and with such variety as shading may give. But it has but little power to move till the contractor gathers together the stone, marble and wood, and gives them into the hands of capable artisans, who build up from the plan a living building which inspires all who enter it.

Such illustrations show something of the Mission of Him Who is spoken of as Holy Life. He it is Who takes the thought of the Father as expressed in the Son and gives it life. He takes the things of Jesus Christ, existing as they do in thought and word, and shows them unto us clothed with flesh and blood. For example, there is the plan of the Divine Kingdom, that "spiritual society,

the thought and heart and activity of which are to converge upon His Person, and He tells His followers that this society which He is forming is the real explanation of the highest visions of seers and prophets, that it will embrace all races and extend throughout all time. He places Himself before the world as the true goal of its expectations, and He points to the proposed work as the one hope for its future. There was to be a universal religion and He would found it."[1]

There is the plan. It lies before us like the fair copy of the architect, like the clearly written score of the musician. But it is not realised. It is only a plan. It needs to be translated into life. And then, as in so many cases, the Author retires, and the plan is to be realised by some one else. It is expedient that He should go away, and He does. The Holy Ghost will "show" it to the world. On the Day of Pentecost He comes down upon mankind. In a moment

[1] Liddon's *Bampton Lectures*, p. 117.

the vision is realised. There at Jerusalem is a society of people gathered from all parts of the world, embracing all races and classes, bond and free, wise and ignorant, men and women, perfected in love. The plan is in being. The world sees something of what was in the mind of Christ. The first part of that great Building which is to be the home of all the peoples of mankind is erected, and something may be gathered from that fair beginning, as to what the whole will be like when finished.

This is only an illustration of one part of His work. The thought of Christ is infinite —it embraces Nature as well as Humanity, the Universe as well as our earth, and it is the joy of the Holy Ghost to express it and explain it to all those who are in Christ.

So much we gather from the word "Spirit". The word "holy" expresses the character of that life which He gives to the Divine thought. It is holy, *i.e.*, ideal, it never stays short of the very highest. There is no second

best in His work. The expression will correspond to the conception. But directly we have said that, we feel as though we ought to unsay it. Everywhere, in Nature, Humanity, and the Church, we find the conception marred. The thought is one thing, the expression another. In Nature we see not only fair summer days but blackness and storm; not only gentle winds that speed the bark to its haven, but cruel cyclones that destroy villages and towns; not only lambs frisking with their mothers, but cats torturing mice. And in humanity, the shadows seem to be even darker, whilst in the Church they are not absent. And so the work has been arraigned. The Divine Architect, it is said, failed not in the thought or the plan, but in the ability of Him Who was to realise it.

"One only form of belief in the supernatural," writes John Stuart Mill, "one only theory stands clear both of intellectual contradiction and moral obliquity. It is that which, resigning irrevocably the idea of an Omnipo-

tent Creator regards Nature and Life not as the expression throughout of the moral character and purpose of the Deity, but as the product of a struggle between continuing goodness and an intractable material, as was believed by Plato, or a principle of evil, as was the doctrine of the Manicheans."[1]

It must, however, be remembered that the word "holy" characterises not only the work but the worker. It expresses all those marks of character which we delight to associate with the best workmen. It means patience, perseverance, absolute justice, tenacity of purpose in obedience to fixed principle. It means, in a word, consecration.

It means this, especially in the translation of thought into life, because thought is touched with the Infinite as Expression is not. Every thought when expressed in material is limited. It gains by the colour and substance which it puts on but it also loses. No thought can be perfectly expressed. It is always larger than

[1] *Three Essays on Religion*, p. 116.

what we see. It is obliged to be dressed in that which Nature supplies. It is beset by limitations, the limitations of law and the limitations of material. As Bishop Goodwin remarks in his book, *The Foundation of the Creed:* "When Divine power manifests itself in material creation, there are certain laws which obviously claim recognition. The laws of geometry, to take the most obvious example, must be observed. The relations of space are independent of all choice or volition, and if an Almighty Will should be pleased to manifest itself in a material creation, the laws of space must obtain throughout that creation and the Almighty Will may be properly said to be limited by those laws. This will be obvious to every one who has thought upon the subject; but it is perhaps not so obvious that matter (whatever matter in its ultimate essence may be) has laws, some of which are probably quite as inherent in the nature of things, and therefore quite as necessary, and as irrefragable, as the laws of

geometry or space." [1] And he goes on further to say that "owing to such inherent laws, in forming the solar system, the Divine Power may be said to have submitted Itself to the limitation of producing a result in which there is an inherent possibility of the existence of elements which may be described as unnecessary or as anomalous". Such a thought naturally suggests the further thought of limitation in the moral world. Once having determined in His eternal wisdom, by "a law which cannot be broken," that man should have freedom of choice, that his will should never be forced, that he should never be degraded to a mere automaton, what follows? Why, of course, moral anomalies. The assertion of thousands and thousands of separate wills every day, must, unless they are all in perfect harmony with the Divine Will, bring in some confusion and discord. And this discord will inevitably spread from the moral to the physical world. If the power of one

[1] P. 67, 2nd ed.

will acting in a house in perfect independence, not only makes those living in the same house uncomfortable but has an effect on every living creature within it and even on the garden in which the house is situated, we can understand how much confusion may be wrought in the world by the assertion of numberless wills contrary to the Divine Will.

But the possibility of all this was in the Divine plan when He created man with free will, and He Who is holy, delights in that which He bids us do, the overcoming of the evil with the good. The vessel is marred but He does not shatter it in pieces, the growth of the tree is beset by the attacks of disease and insects, but He does not cut it down. The great principles are still adhered to. There is nothing of caprice or fickleness in the mind of the Holy One. He Who sees the end can tolerate with patience the apparent physical and moral anomalies in the worlds He is building up.

In the thousands or millions of years during

which the world has been developing there is a clear and perceptible advance. If nations like individuals fail in their mission, their work is done by some one else. We can only see a very little of the whole. History, even to the most impartial and clear sighted, only reveals a part of the truth, and no one part can be rightly estimated apart from the rest. It is sufficient to remember His Holiness as well as the Holiness of His work, sufficient to remember the necessary limitations that beset all translation of thought into life, sufficient to remember the testimony that every year adds to the truth that "all things are working together for good," and we feel patient in spite of the awful disfigurements from which the plan suffers. He is not indifferent to them. How could He Who is holy regard sin with anything but abhorrence? But just as the contractor of a large work, in his care for his workmen refuses to take the work out of their hands, though they mar it by their ignorance and selfishness, so He will only

work through us; and, suffer though the Divine plan does, He looks to the workmen as well as the work, and regards their training and ultimate perfection as part of the plan He pursues.

But in this He maintains, as our Lord said He would, three principles with unswerving devotion—those that are implied in the conviction of sin, righteousness and judgment. The workmen must be humble; they must therefore be convinced not only of failure but of sin. They are constantly substituting a false ideal for the true; continually setting up kingdoms of their own instead of the kingdom of God; building on false principles and then obliged to pull down and begin again. They must therefore be convicted of sin. Such a conviction of wrong thought and action is not easy. There is one fact, however, which when received always produces humiliation, and that the rejection of Christ. Here was the Ideal of Mankind, spotless, devoted,

harmless, and yet they hanged Him on a tree! They did it publicly and openly after full trial. The most religious people and the most law-abiding nation, the one priding itself on its knowledge of God, the other on its sense of justice, joined hands in crucifying the Perfect One. Capable of such a blunder as that, the world can never suppose that it is always right in its judgment. And that fact has penetrated to the very conscience of Humanity, so that ever since, it has taken a more humble attitude. Without that blot, its history has been sufficiently humiliating, but with it, it is almost cured of boasting. Year by year, as each Good Friday comes round, the Holy Spirit presses home the humiliation of the Cross. He convicts the world of sin on the ground of its rejection of Christ, and so prepares the way for the revelation of Righteousness.

As it adopts a more humble disposition, He is able to reveal a standard of life and work that makes an Ideal Kingdom possible. The

vision of this Righteousness began to dawn on men's minds after Christ's departure. They began more and more clearly to realise the height and depth, the length and breadth of the character of Christ. Slowly He began to emerge out of the mists which had gathered round Him, and before the last of the Apostles had died, He was known throughout the world as the Just One. The building up of Societies and Nations now began on a new principle. The development of Christ's plan grew apace. There were times of retrogression but there were also periods of advance. Every fresh knowledge of Christ led to a fresh knowledge of what Society ought to be. The Reformation, when the figure of the Crucified again took its chief place in the Churches, ushered in a social Revolution. Wesley's Revival with its preaching of Christ, led to such a sense of personal freedom that the Reform Bill became a necessity. The Oxford Movement, which brought Christ from Heaven and set Him upon earth as the

Living Head of the Church, set many thinking about social unrighteousness

The world was convicted of sin and the world was convicted of righteousness. It still needed the conviction of responsibility. It had to realise that no thought of God could be expressed without a corresponding judgment on that which man opposed to it. It needed the assurance that not only had the world been mistaken in its rejection of Christ but that the mistake would be judged. Not only did Pilate die a suicide, Herod in exile and Caiaphas in dishonour, but Rome was swept by judgment after judgment and Jerusalem razed to the dust. The Prince of this world is always being judged whether it be in his officers or his Kingdom. And as each succeeding era is ushered in, it passes judgment on the sins of those that preceded it. Little by little the world is being convicted of the certainty of judgment, a judgment that is sure to follow the adoption of any other standard than that of Christ, a judgment that

is relentless and irreversible in its decisions. Character after character, nation after nation, come before the more enlightened conscience of each succeeding age, and though it may be confused as to its own ideals and its own mistakes, it never hesitates as to its attitude towards those who belong to the past. It takes up the sentence of its predecessors and passes it again with increased emphasis. The Holy Spirit convicts the world of judgment because the Cross shows its Prince has been judged.

From all this it may be seen fairly clearly in what the mission of the Holy Ghost consists and how it is fulfilled.

He takes the thoughts of Christ and reveals them to us. He reveals them by giving them body, colour, life. In Nature, in Man, in the Church, He makes progressive advances towards the perfected Kingdom of Christ. The work is progressive and therefore marked by the imperfection which marks all advance. It is characterised by limitations because no

expression of thought in material can be otherwise than limited.

It appears to our eyes to be confused and disfigured, because we can only see the wrong side of the work with its ragged edges of sin, and its confused pattern.

But three principles are clearly seen to underlie it which give those who regard them infinite hope. There is a growing sense of failure as witnessed by poet and prophet alike, an increased realisation of responsibility and an even stronger expectation of an ultimate goal of perfection. So long as these remain, not only is progress certain, but the difficulties that appear so large when looked at as isolated fragments, take their own proper size and place when looked at as links in an infinitely long chain which extends to the Throne of God.

THE HOLY SPIRIT AND NATURE.

Our subject this evening is the Holy Spirit and Nature. And in considering it, we first remind ourselves of the conclusion to which we were led by Holy Scripture as to the Mission of the Holy Ghost. It was this:—

He has no special revelation of His own to make, His work is to build up the thought of Jesus Christ, to express His plan, to glorify Him, to take His things and show them unto us.

In this, Matter, whatever we mean by it, is necessary. It is through this external medium that He will make the Word visible, the Wisdom intelligible, the Plan conceivable. For made as we are, we can get no thought at all except through Matter. "Not only do we depend on the senses which are material things to awaken our intelligence

and feeling and will, but we cannot think at all, we cannot be conscious, without a brain, changes in which accompany our every change of thought."

For us, then (it may be of course that other beings are concerned as well as we), but for us certainly this wonderful Universe has been built up to help us to know the Mind of Christ, "in whom all things were made," *i.e.*, had their original being.

So out of the fire mist, through the age-long changes that distinguish the geological epochs—Professor Oliver Lodge throws out a hundred millions of years as a possible measure—through the evolution of plants, insects, reptiles, birds, animals, there has been reared this wonderful edifice which we call Nature.

And, through the whole process from darkness and chaos to man, the Holy Spirit has been the guiding and formative principle. As the Scripture tells us, "He brooded over the face of the waters". The goal of Nature

was already seen in the INCARNATION, always in the Mind of God. All the wonderful changes from the protoplasm upwards have as their purpose man's creation and man's redemption. We look at drawings of what this protoplasm appears to be, and we wonder how this watery substance can ever be a medium for the reflection of Christ. We are told to wait ninety-nine millions of years, and then, through an infinite chain of marvellous changes, we at last find a form of Nature in which the opportunities for Divine expression could not be bettered. Through the eyes, the lips, the expression of man, through the thought expressed in his language, his gestures and actions, God looked out upon man, ministered to man and saved man. The Son at last was glorified through the Spirit.

We marvel at the Patience, we marvel at the Wisdom, of God. For in this wonderful development of changes, so gradual, so complex, that up to one hundred years ago it was not guessed at, in this slow ascent from one

form of life to another till man was reached, there is not only clear evidence of a Design which embraces the whole, but of a Design in which each step is absolutely perfect. The limpet that clings to the rock is as perfect in its shape, its colour, its beauty, as the dragon-fly, the stag, the lion or man himself. Indeed the marvellous character and adaptability of each part of Nature, whether mineral, vegetable, or animal, so impressed the minds of students of the last century that they naturally emphasised the doctrine of Design, of a particular providence, of special creations, if we may so describe it, and for a time missed the truth we now know under the name of Evolution, which so far from making the plan more commonplace only increases our admiration.

Nothing, I think, can give a stronger sense of the Wisdom of God than the Unity, which we are assured, marks this infinite diversity. The feeling that there has been an orderly development "proceeding through immeasur-

able ages on definite paths with infinite complexity of detail, yet having every detail adjusted without contradiction to the broad necessities which traverse the whole, excites faith," faith in a Being Who is not only above all, but in all, a Being Who has not only started the world on its course but is present in each smallest change; a Being Who not only determines the great volcanic and geological changes but also the fall of a sparrow to the earth; a Being Who is not only great in conception but great in detail.

It is true that this path of evolution is marked by much groaning and pain. It is strewn with wreckage of lives that have been sacrificed for its principles, but it is not a blind path, it does not end in a cul-de-sac, but more and more it gives promise of an eventual restitution of all things. How will this be and when? What is the meaning of the purging fire through which all things will pass? Who can tell? Sometimes our hearts fail us,

But yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood.

That we believe, because we believe in the Holy Spirit. It is true that it is an inference rather than an express declaration. He does not speak of Himself, He does not direct our attention to His own method of working, but in drawing us to contemplate Christ as the Crown of Nature, as the Person Who recapitulates all nature into Himself as its ultimate goal, He leads us to feel that there is an end to the whole, worthy of the extraordinary wisdom and perfection which marks each detail. It is sometimes a surprise that those who have most reason for knowing the minute adaptability of each part to the whole, as well as the wonderful beauty of each part in itself, and who are so frank in confessing it, should yet miss the broad, loving wisdom which oversees the complete plan, that the admiration it calls out in scientific men should

comparatively seldom pass into adoration, that "experiment, analysis, deductive and inductive reasoning by which Science chiefly works should seem to stifle vision". It is not so, however, with "the larger and more sovereign minds". We remind ourselves how Kepler, after he had discovered so far the laws of planetary motion, said that all he had been able to do was to read a few thoughts of God; how Linnæus knelt down and thanked God for the sight of the gorse; how Newton compared himself to a boy playing on the sea-shore and diverting himself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of Truth lay "all undiscovered before him"; how the contemplation of Nature produced in Faraday a kind of spiritual exaltation; his delight in a sunset or thunderstorm, amounting to ecstasy. In this case the balance of faith, which is often disturbed by close analysis, is redressed by admiration. As Professor Mozley has said: "The impression from the

visible world as a chain of material causation has been more or less counteracted and counterbalanced by the visible world as a spiritual sight". The Wisdom of Christ, which the Holy Spirit excites by one set of operations, is followed by the revelation of Christ's Beauty which He awakens by other means. It is this that we now consider. It is worthy of consideration for we are apt to take it all for granted.

If Nature be simply a machine, why should it excite us from time to time as it does? We must remember that it would have been possible for us to enjoy all Nature's blessings without the warm interest her beauty arouses. There is no necessary connection between the useful and the beautiful, no essential reason why the physical laws which feed us, clothe us, give us breath and motion, the use of our organs and all the means of life should also create a picture. They exist together, but there is no reason why they should. To quote Professor Mozley again: "It seems to

be a kind of duplication of the identity of Nature and a work of magic as the same facts are metamorphosed from use into beauty and *vice versa*".[1] Directly, however, we regard Nature as an expression of the Incarnate Christ, as a thin gauze veil hiding the Kingdom of God, we can see why it must be beautiful as well as wisely adaptable. We can see why it must affect us.

It is impossible to conceive of Christ standing as He does as the Centre of a Universe which we are told is composed of the most delicate vibrating and sensitively minute atoms, without feeling that there will be many indications of His Presence. The Spirit has not built up this great edifice of Nature, that it might be simply a kind of shop where men will be able to find all that they need for their sustenance and enjoyment; or a kind of playground where we may exercise ourselves and learn such social games as are good for the well-being of society. In its

[1] *University Sermons*, p. 127.

outward aspect as well as in its inner character, it is a Temple where God is found, a Shrine where Christ is revealed. And this men have always felt and at all times. "Even in the most remote eras when savage men dwelt naked in caves, or cowered in abject worship before the blind forces of Nature, and lived in terror of wild beasts or of each other, even then there must have been moments when their hearts were imaginatively touched as either the hurricane or the thunder awed them or Nature looked on them more benignly through the sunset or the dawn."[1] And on since then in increasing measure, there has been a sense of a Presence imperceptible, yet felt, a Presence hidden, yet reaching out with invisible hands to men's hearts. We have not time here to give the large testimony to this, which such books as Shairp's *Poetic Interpretation of Nature* and Illingworth's *Divine Immanence* give, but we ought to notice two features in it.

[1] Shairp's *Poetic Interpretation of Nature*, p. 24.

one, that it is a Presence felt as surely by the ignorant as the wise, and the other, that it is strongly developed by religious feeling.

If the sense of it were confined to the cultured and refined, we might feel that it was an offspring of the imagination, that it was created by the fancy or the mind; but if the ignorant lad that follows the plough or the cottager that is unable to read are sensitive to it, then there must be *Something*, or (shall we not say?) *Some One*, outside ourselves that sets the hearts throbbing.

When the Westmoreland dalesman said to Wordsworth: "I like to walk where I can hear the sound of a beck," he was testifying to a Presence of which the beck reminded him. He was but a poor ignorant man, but he felt the power of the Spirit speaking to him through the sound of the dashing stream.

So, too, when Wordsworth tells us that the shepherd lad read "unutterable love" in "the silent faces" of the ocean, earth and clouds, that "sensation, soul and form all melted into

him, swallowed up his animal being," so that "in them did he live, by them did he live"—in fact they were his life—he is testifying to the fact that the Great Being behind the veil Who comes to us directly through the conscience, comes more indirectly but just as really through the eye and the soul. "Not otherwise," writes Principal Shairp, "can we account for the intense love which the sights and sounds of Nature have awakened in the best and purest of men and the more so as they grew in maturity and serenity of soul."[1] And this natural feeling is strongly developed by religious feeling. In the main, it is those who have a sense of God's Immanence in Nature, still more those who have a clear faith in the Divine Revelation through Christ, that feel the power of Nature. The Vedas, the Psalms, and above all the Christian Hymns and Poems, all show in increasing measure how Nature interprets herself to those who know her Maker.

[1] Shairp's *Poetic Interpretation of Nature*, p. 71.

Little by little the Church of God is entering into her inheritance, not only appreciating with wondering gratitude every fresh revelation God gives through science of His many secrets, but feeling that she is only the choir, leading that vast congregation of unseen spiritual beings who express themselves in the sights and sounds of Nature. But man not only appreciates the beauty of the wonderful world in which he lives, but moved by the Spirit, he takes hold of it, tries to make it even more beautiful. By his parks and gardens, his hothouses and frames, he brings the work of Nature to a greater perfection than could be expected. Isaiah's words of the ploughman are equally true of the gardener, "his God doth instruct him". And so out of the forests and swamps of America and Africa, out of the mountains and valleys of New Zealand and the Isles of the sea, treasures are brought to be re-endowed with a new life and a fresh glory. They are a sort of elect in Nature, showing, as the Church does in human

nature, what wonderful latent powers there are, only needing care and proper environment to show themselves as God intended them to be.

But here, as in the case of the Divine Wisdom, much may be experienced, and often is, by those whose souls are not awake. There have been, and are, artists and poets who have a passionate sense of beauty and an astonishing insight into the glory of the external world, but no faith to see Him Who made it. As Mozley says, they dive into the very heart of it and worship the spirit of Nature and yet never realise the Presence of God in it. There is something within which is in discord with that which is without. It may be the Beast which, whilst it kneels before Beauty, yet endows it with its own sensual nature, sees no character behind it, and rushes forth to embrace it, to seize it for its own enjoyment. It so degrades it to its own level. It is a strange thing this perversion of that Divine instinct which is the very spirit of

religion. And yet it is no uncommon phenomenon in poetical and artistic conceptions of Nature as well as the nature religions of the East.

First, the outward beauty of the sun, the clouds, the flowers, excites the soul; then these things become objects of worship, and being necessarily without character they have no uplifting power about them. The æsthetic side is everything, the moral nothing. Then there quickly follows the degrading spectacle St. Paul saw in Ephesus and Corinth, and narrates in that awful first chapter of the Epistle to the Romans. In a sense such men knew God, *i.e.*, they recognised a certain mystery in Nature which was Divine, but they glorified Him not as God, neither gave thanks, but "became vain in their reasonings and their senseless heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things."

The truth is, the Spirit must be *within* as well as *without* us if we are to understand that to which He points.

But again the Holy Spirit not only excites within us a sense of mystery by the beauty of Nature, a feeling of admiration by the exquisite workmanship of all her parts, but He makes her the Builder up and Restorer of mankind, so that men are led to speak of her as Mother.

She is the storehouse of all man's food, the pharmacopœia of all his medicines. Through what she supplies, he grows from a creature that appears to be for the most part animal, into an intelligent and spiritual being, able to use her resources and modify her laws. He builds her materials into his system. Her foods, her sounds, her sights make him what he is. He cannot subsist for an hour without her help. And having been man's Nurse and Teacher for thousands of years, it was only in accordance with the Divine fitness of things that when God willed to

make the supreme revelation of Himself it should be through her. As we have said, it is difficult if not impossible to conceive of an education and development through purely spiritual ideas. But, on the other hand, that God should become Incarnate, *i.e.*, that He should not only wrap Himself in the robe of Nature, but take her highest product, Man, look through his eyes, express Himself through his features and gestures, speak through his mouth; and not only this, but go to the very roots of his being and think and feel as man does, that is what we should naturally expect. It is consonant with the part that Nature has played before.

As the Bishop of Birmingham writes: "Christ is the Crown of Nature. In Him the revelation of God in inorganic structures, in the vital forms of plant and animal, in the personality of man, reaches a climax. The earlier revelations are not abrogated but reaffirmed. In inorganic nature He has shown His immutability, His immensity, His

power and wisdom; in organic nature He has shown that He is alive; in human nature He has given us glimpses of His Mind and Character."[1] Now so much begets, as Bishop Butler says, "an implicit hope of somewhat further". Having gone so far yet another step will be taken. The revelation cannot stay where it is. The preparation of one hundred millions of years (if the time be so long) is now nearing an end. All is ready. The fulness of time has come. The Mind of Christ must be made plain. The Father revealed. At last the life is manifested and we have seen it.

Now in that full revelation we are taught to recognise the mystery of the Holy Ghost. That supreme event was, as our coinage and public life recognise, a new beginning to the world.

It heralded a second Man—a second Adam—a new departure. There have been other beginnings. Every one recognises such

[1] *The Incarnation of the Son of God*, p. 36.

supreme crises in the history of Creation as the first Matter, the first Life, the first Man; and now there is another, the second Man.

And each crisis is veiled in mystery. All we recognise is the brooding Spirit, first, over what we call Nothing; then, over dead matter; then over living but impersonal matter; then lastly over personal, self-conscious matter. All ordinary processes are suspended or, shall we say, overruled?

Evolution from the fire mist to the rock; evolution from the protoplasm to the outward man; evolution from the self-conscious nature-man to the highly civilised Roman and Greek; evolution from the second Man to a perfected Humanity; but so far as has yet been discovered no evolution from what we call "Nothing" to "Matter," no evolution from "Matter" to "Life," no evolution from "Life" to "Self-consciousness," no evolution from "Self-consciousness" to the "Incarnation". At these supreme crises we meet with the direct act of God.

We expect, then, that the Incarnation should be an act of God without human co-operation. It would not be harmonious with other beginnings were it not so.

The old words: "*The Holy Ghost shall come upon thee and the Power of the Most High shall overshadow thee*," come as a relief to our minds, carrying us back to those other declarations:—

"*The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life*"; and "*The Spirit of God was brooding over the face of the waters*".

But a new beginning does not imply any discarding of old rules and laws.

The old visible order which had been man's handmaid is still made to minister to man's needs. The new Man asserted His rightful lordship over earth, air, fire and water, and yet does not exempt Himself from her ministry. He is fed and strengthened by her, and He feeds and strengthens others through her. He does not satisfy the starving with a

word as He might, nor does He ordinarily heal man's diseases with a benediction.

He takes the bread and the fish, He uses the clay and the water, He lays His hand on this one, gives His garment to that one, as though He would show that without material contact of some kind, He would not heal.

And when He withdrew from the visible world with His perfected Humanity glorified, and therefore, if we may venture to say so, more susceptible to His Divine handling, He appointed outward means as the instrumentality of His Power.

If the Holy Spirit for a million years had used Nature for the strengthening and instruction of mankind, to bring them as a kind nurse to Christ and the Father; and if this order were still to continue so far as two-thirds of man were concerned—his body and his mind—how strange that it should have no relation to his spirit.

"Why should not the Holy Ghost, through natural elements exalted to a supernatural

efficacy, minister to the diseases of the soul? Why should not earth, air, fire and water be made to help us? The element of water, by which three-fourths of the globe is covered, of which a great part of the human body is made up, why should it not be sanctified to the washing away of sin?

The corn which groweth up out of the earth, and is bruised and ground in the mortar and baked in the fire, the grape which ripens in the sunshine; why should not these be used for spiritual purposes as instrumental means of sanctification, and holy gifts, to purify, feed and hallow life? What is there strained or repellent in the idea of such ministration of the natural elements to him who, though the head and crown of Nature, needs all the help that can be given from heaven and earth?"[1]

But such ministration will be natural, not unnatural, as the Roman dogmas suppose, real and not merely symbolical, as the Calvinists would

[1] See Morgan Dix, *The Sacramental System*, pp. 27, 28.

teach. To destroy Nature, as the Roman system does by its doctrine of Transubstantiation, in order to emphasise the reality of the Divine Gift, is, in the first place, unreasonable. We now know that matter is not that dull, rigid thing that was supposed. The Bread as it lies on the altar, before consecration, is not what we think it to be, a piece of dead matter ; but, on the contrary, a substance made up of atoms vibrating with the most intense energy. A spiritual instrument might penetrate between atom and atom with the ease that water penetrates a sieve. It is a natural means through which the spiritual Body of the Lord may reach our body.

And it is not only unreasonable but a practical blunder. For Nature, which is our friend, is by this theory made out to be our enemy, a barrier instead of a help. And so has sprung up that gloomy view of life which insists on destroying Nature everywhere if the highest religious effects are to be obtained. Celibacy, asceticism, the cloister, the veil—all useful

when adopted for practical reasons—become expressions of suspicion of that blessed Order of things through which the Holy Spirit builds up Christ in our souls.

So, too, the Calvinistic view is not less out of harmony with the Christian idea of Nature, than the Roman.

Here there is no annihilation of matter for the sake of preserving the reality of the gift, but a separation of matter from spirit. Matter is held to be alien to the spirit. There can be no friendship between the two except that of a symbolical character. Matter stands outside man as a sign-post or indicator and is only safe when so used. It points to a way as possible. It is possible the Dying Memorial Service of the Lord may bring a blessing, as the Word read may do, as the Word preached may do. It is possible, but there is no certainty. This view has coloured the whole Calvinistic conception of the world. Music, art, social fellowship are all regarded with suspicion, as dangerous and unspiritual,

but not as embodiments of the Divine Spirit, not as instruments of spiritual gifts.

It is the Faith of the Incarnation that preserves us from these false conceptions. A Faith sufficiently Catholic to cover all life, to fulfil all human desires; a Faith that finds room for the physical and spiritual, for the natural and the supernatural, for laughter and tears, joy and sorrow; a Faith that sanctifies all life and makes of all one great Sacrament for the Revelation of God by the Spirit.

THE HOLY SPIRIT AND MAN.

So far we have seen that the Mission of the Holy Spirit is to manifest Christ, witness to Him, glorify Him; and we have further seen how this purpose is fulfilled in Nature. Last Friday, we saw how out of the fire mist, He has built up a wonderful Temple, extremely complex in detail and yet simple in plan, a Temple revealing the Beauty, Wisdom and Love of Christ.

This evening, we approach a much more difficult task, and that is, to show how He has not only revealed Christ through Man, but prepared Man for the great and wonderful climax in his history, the taking of the Manhood into God.

At first the task might seem to be more simple, for though there is variety in human

nature there is nothing like the variety that there is in animal, insect and vegetable life.

It is a striking and exceedingly interesting fact that though Man is supposed to have existed on the earth for ages (some have supposed about a million of years); in outward build he remains practically the same to-day as he was at the beginning. In Nature it is not so. The process of evolution is ever taking for itself new forms, out of one thing comes another and so in endless forms. But Man is the last act.

As Professor Drummond writes in eloquent words: "Beginning with the panorama of the Nebular Hypothesis run the eye over the field of Palæontology, Geology, Botany and Zoology. Watch the majestic Drama of Creation unfolding scene by scene and act by act. Realise that one power and only one has marshalled the figures for this mighty spectacle, that one hand and only one has carried out these transformations, that one principle and one only has con-

trolled each subsidiary plot and circumstance . . . then watch the curtain drop. As it moves to rise again behold the new actor upon the stage. Man stands alone on the foreground. And that stage he has filled for thousands and thousands of years, with no successor. On the earth there will never be a higher creature than Man."[1] It might be thought, then, that, as man's form is the same, to trace his development from the most elementary condition in which he is found to that moment when from him is to spring the great Deliverer of the world, were not a difficult task. Nature lends herself readily to the prevailing law, why not Man? The answer marks the main distinction between Nature and Man.

The law which keeps the stars and planets in their places, which controls the birds and the animals does not necessarily control him. He has free will.

The importance of this cannot be over-

[1] *The Ascent of Man*, p. 149.

estimated. Here is a principle which may hinder, nay destroy, the orderly progressive principle of evolution. Any unit may rule himself out of the law, may refuse to allow it to apply to himself. There may be a million, nay ten millions, nay one hundred millions of conflicting wills.

The work of the Holy Spirit with Human Nature then is vastly more difficult, if we may venture to use such language of Eternal Wisdom, than with Nature, properly so called.

Here is one who in form and appetite is an animal. "When fully grown there is almost nothing in his anatomy to distinguish him from his nearest allies among other animals—almost bone for bone, nerve for nerve, muscle for muscle he is the same."[1] And his emotional life has strong animal characteristics. He has the fear of the hare, the industry and social feelings of the insect, the jealousy of the fish, the cruelty and hate of the leopard and panther, the

[1] See Drummond, *The Ascent of Man*, p 124.

deceit and sense of the ludicrous of the ape, and the fierce passions of the stag and the bull. And with it he has free choice, a will to move in a path of his own, against his race, against creation.

What a harvest of awful possibilities there seems to be. How difficult to suppose that God should become Man. How impossible to conceive of character, family or national life, of history, if this were all. A world of awful cruelty and perpetual internecine warfare would seem to be the certain result.

We thank God there is something else. The Lord God was not content to form man out of the dust of the ground, *i.e.*, out of the same protoplasm as all creation, through an infinite series of gradations, but He breathed into his nostrils the breath of life. He not only made man as He made the beast of the earth, and the cattle, and every creeping thing, but He made him in His own image, "in the image of God created He him".

And this image is expressed in three things which differentiate man from his foster-brother the beast. He has knowledge, love and religion. It is in these there lie the possibilities of social and moral evolution; of history, civilisation, literature, art.

Let us consider them for a brief moment before passing on. He has knowledge, mind, self-consciousness. The animal has intelligence, instinct, perception, but not the fundamental characteristics of mind. "I know nothing," says Huxley in the name of Biology, "and never hope to know anything of the steps by which the passage from molecular action to states of consciousness is effected."[1] "I do think," writes Lloyd Morgan, "that we have in the introduction of the analytic faculty so definite and marked a new departure, that we should emphasise it by saying that the faculty of perception in its various specific grades differs generically from the faculty of conception. And believing as I do that conception is

[1] *Contemporary Review*, 1871.

beyond the power of my favourite and clever dog I am forced to believe that his mind differs generically from my own."[1] And mind is the father of language, and language of writing, and writing of books, by which the mind goes on and on, ever accumulating knowledge, ever broadening, deepening and conquering.

It is impossible to overestimate the gift of Mind to man. Not only does it enable him first to understand and then to rule the Nature of which he is a part, but it gives him power, by which eventually he will realise his destiny. We are perhaps only now beginning to understand what powers lie in thought—thought-reading, thought-healing, thought-control. Yes, not only are we able to win the secret powers of the universe and employ them as our agents—steam, electricity and the like—but we are able to move, influence, govern others; a mind of a ruler like Napoleon having a nation under its control, a mind of a hypnotist

[1] *Nature*, 1st September, 1892, p. 147.

having an intelligent human being as his abject slave. But great as Mind is in the service of Nature and Mankind, it is not so great as man's second endowment, Love.

Love is the parent of the family, the mother of States, the spirit of universal fellowship. Mind without Love is diabolical. And Love, like Mind, is man's peculiar inheritance. Very surely has the Holy Spirit laid down the lines on which Love may be founded.

Of Real Love there is little or nothing in the animal world. There is passion during the mating season and the jealousy that is born of passion. But of married life not a trace. There is a shadow of motherhood in the relations of mothers to their young, but only a shadow. "A lioness will bleed for her cub to-day and in to-morrow's struggle for life contend with it to the death." A sheep knows its lamb only while it is a lamb. The affection, in these cases fierce enough while it lasts, is soon forgotten. And of fatherhood there is no trace. The mother has often to hide her

offspring from him lest they should be devoured. And, as Professor Drummond points out, real motherhood, real family life is almost impossible under the conditions of animal life. The number of births is in some cases appallingly large and in all cases larger than could properly be cared for.

Again the young can look after themselves almost from the start. The newly-born are offspring rather than children, that is, they are able at once to spring off and make their way in the world without care.

And further, in some cases, as in that of the young of the butterfly, they are wholly unrecognisable, and, in consequence of this, there is nothing to inspire affection.[1]

Now change all these conditions. Let the family be small, the young helpless for a long time, and sufficiently like the parents to excite interest and care, and Love is not only possible but natural; so natural that we insist rightly

[1] For the whole subject see Drummond, *The Ascent of Man*, Chapters IV. and VIII.

enough on the love of parent to child as a natural affection; so instinctive that we speak of injury to parents by children, or to children by parents, as an unnatural crime.

Man, then, is born in the school of love, and through friendship or marriage may continue in it all his life long. It is inexcusable if he do not.

But as Mind cannot develop properly without Love, neither can Love without Religion.

> I could not love thee, dear, so much,
> Loved I not honour more.

And Honour is founded in Religion, in the sense of a Divine Law to which all must bow.

Natural Love, beautiful as it is, is too limited to satisfy the heart of man. The little he sees and tastes there, gives him a strong yearning for something larger and more perfect. He needs Religion. And Religion, like Mind and Love, is the gift of God. There is nothing to show that it was evolved out of the animal, that there was a gradual attainment, first ancestors, then ghosts,

then gods, then the one God. The Scripture account, to say the least, is more rational and natural. There we are told, that man was at the outset religious, enjoying full fellowship with God. It asserts nothing more. It says nothing about his intellectual condition. On the contrary it implies that music and the arts, manufactures and civilisation were an after development. As the Bishop of Birmingham writes: "All the fabric of civilisation, the Bible represents as being gradually built up, whether by Jabal, who was the father of such as dwell in tents and have cattle, or by Jubal, who was the father of all such as handle the harp and organ, or by Tubal Cain, who was the instructor of every artificer of brass and iron". There is no impression given us that any of the arts or the knowledge of civilisation existed before. The idea, then, that Adam was a great intellectual genius, compared with whom the mind of Aristotle was so much rubbish, is not Scriptural but rather due to imaginary conceptions.

Let us go back one million years if need be, back to the Iron Age, back again to the Bronze Period, back again to the Stone Age, and, anterior to that, to the Stick Age, when man used the first things that came to hand.

Let us imagine Adam and Eve, without dress, without implements, without any of these things which we regard as so essential to our civilised life; but this bare simplicity gives us no reason for supposing that they did not enjoy a perfect fellowship with the Invisible God. Outwardly they have the appearance of the savage. They are nature-children. They have no settled home, no tools, no furniture. But why no religion? They have mind, they have love one to the other; why no sense, no consciousness of the presence of God? Do we find that religion necessarily grows with inventions and the arts of civilisation? Are we Englishmen, with our beautiful homes, our steam and electrical powers, more religious than St. Paul or St. John? The mind has developed, but

has the religious faculty? Is it unreasonable to suppose that these two simple children of Paradise enjoyed the fellowship of a child with its father; just that mysterious fellowship we see in a little child who, as Wordsworth says, "in his early years has clouds of glory hanging about him which afterwards get dispersed by the storms of life".[1] "The spiritual analysis of man," to quote Dr. Illingworth, "in the Genesis account is profoundly and eternally true, and as compatible with a low as with a high state of intellect and culture." And such an account, we may add, agrees with the persistent tradition found, Max Müller tells us, "among the lowest and amongst the most highly civilised tribes," that there was a golden age in which gods and men lived in close union together.

Formerly—as Africans and Hindoos say—heaven was nearer to men than it is now, then God the Creator Himself gave lessons of

[1] *The One Religion*, Bampton Lectures, John Wordsworth, p. 146.

wisdom to human beings, but afterwards withdrew from them and dwells now far from them in heaven. When was this golden age, if not before man sinned?

But this golden age, golden in this sense that man loved and trusted God, passed away; by his sin, his independence, man fell away and his evolution had to go forward on other lines, for the woman through pain and sorrow in conception, for the man through labour and toil, for all, through Death. There is no good reason for supposing that Death which reigned in the animal and vegetable world was to include man. Indeed in the New Testament, we are given a hint of the opposite. The event of our Lord's transfiguration is only seen in its full significance when we realise that it expresses the power of the Perfect Man over Death. Had our Lord chosen He could then have entered the world of the unseen, "changed in a moment, in the twinkling of an eye". Through the power of the Spirit, man could have passed

away, as no doubt thousands, nay hundreds of thousands will pass away, at the Coming of the Lord, without the touch of Death. But "through one man, sin entered into the world, and Death through sin, and so Death passed unto all men".

The proposed evolution of man was changed, then, through the action of his own free will. Sin is henceforth a factor to be reckoned with. But the patient love of the Spirit does not change or modify His blessed purpose, does not, as Huxley desired for himself, smash the human will and make men mere machines, clocks that are bound to go right and always tell the correct time. He takes man as he is, with his tendency to gravitate downwards, and builds him up to be in the fulness of time, the Shrine of God, the Shechinah for the "Word made flesh". And He does this through the social side of His nature. "He maketh men to be of one mind in an house." Out of the family, He builds the tribe, and out of the tribe, peoples and nations.

And the first natural desire of man is to have a universal kingdom. Babel represents in symbolical language the early design of some master mind to have a universal monarchy. But had this design been carried out what confusion must have followed. As Professor Goldwin Smith writes in his delightful Lectures on History: "If all mankind were one state, with one set of customs, one literature, one code of laws, and this state became corrupted, what remedy, what redemption would there be? None, but a convulsion would rend the frame of Society to pieces, and deeply injure the moral life which Society is intended to guard. Not only so, but the very idea of political improvement might be lost, and all the world might become more dead than China. Nations redeem each other, preserve for each other principles, truths, aspirations, which committed to one nation might become extinct for ever. They do for one another what men of different characters do for each other morally in the

intercourse of life." The Babel idea was stopped, and in its place there gradually sprang up that wonderful phenomenon of human life, utterly unlike anything in the animal world, which we call national life.

We have immense groups of human beings, numbering in themselves several millions, having a life, a character, a purpose of their own. For centuries that purpose is directed either by one mind or by an oligarchy, but gradually as the Spirit penetrates more and more deeply into men, the heart of every unit of the nation begins to throb not only with national sentiment but to take a part in forming it.

The increase of the world's population does not, as we might expect, produce more disorder; the addition of a million free wills does not lead to fresh perplexities, but each one as he enters the world finds a greater than himself claiming his thought and affection, first a family, then a city, then a nation.

And as we now see, looking back over a

long stretch of centuries, a great plan was evolving out of the rise and tumble of nations and languages. They strive with one another, there are terrible conflicts, awful slaughters, and in the din and smoke no one can see what the upshot is to be. It is all perplexing and sometimes so dark that man despairs. But as the atmosphere clears a moral purpose is seen. Nations are left alone for a time to develop certain necessary gifts for mankind, and when these gifts are ripe there is a great overthrow, the gifts are scattered.

Rome, for example, is marvellously protected from the northern barbarians not merely by their northern hills but by some Unseen Hand which restrains them till the time is ripe. What but this prevented Greece from becoming Persian and the whole course of history being changed? "A difference of twenty years earlier, the chance of a different temper in the little Athenian people, the use by Darius of the methods of Xerxes would, humanly speaking," writes the Bishop of Southwark,

"have decided the other way the fate of Western civilisation." What led the kingdom of Macedon to arise "just too late to hurt the flowering and fruitage of Greece, just in time to carry its seed broadcast over Eastern, Syrian and Egyptian lands?" Who arranged for "the transformation of a world intensely localised and subdivided, into one as singularly united and homogeneous"[1] just at the time when the great fact of the Incarnation had to be made known?

Who arranged that Greek, the most expressive of ancient languages, should be spoken throughout the civilised world when the greatest news man ever received was to be published?

What is the meaning of history but a story which has some plan in it?

And what other explanation but the guidance of the Holy Ghost can we give for the presence of this golden thread in the tangled

[1] *Lux Mundi*, "Preparation in History for Christianity," p. 139.

web of human affairs, a thread that seems to bind man to the Throne of God?

Are you to explain it by the supposition of a general tendency in Humanity to evolve? Even were we to grant this, we should ask what is at the back of a general tendency? Besides, as Professor Goldwin Smith notices, it is doubtful whether the tendencies are surer in the case of nations than men. The course of a nation is often as eccentric, as wayward, as full of heroic and fiendish impulse, as impossible to predict from year to year, from hour to hour, as that of a man. . . . National panic or enthusiasm goes far beyond that of single men. . . . The course of nations, too, is liable to the peculiar disturbing influence of great men who are partly made by, but who also partly make, their age. "A grain more of sand," said Pascal, "rather a grain less of resolution in the brain of Cromwell, one more pang of doubt in the tossed and wavering soul of Luther, and the current of England's or the world's history had been changed.

Accidents, too, mere accidents, the bullet which struck Gustavus on the field of Lützen, the chance by which the Russians missed Napoleon in the churchyard of Eylau, the chance which stopped Louis XVI. in his flight at Varennes and carried him back to the guillotine, turn the course of history as well as life, and baffle to that extent all law, all tendency and provision."

Ten thousand causes are at work to modify or turn the course of history, and yet it goes steadily forward to the end. What does it mean but that there is a guiding, controlling Hand in the fortunes of men, shaping them towards a perfected Humanity in Christ? The Holy Spirit is at work in Humanity as in Nature.

But the history of human thought is even more amazing than that of human action. Here there are disturbing causes at work every moment! Perplexing as the affairs of men are, those of his mind baffle all analysis.

The individuality expresses itself in every change of thought. Wonderful as it is when men act together, it is really still more strange when they think together. And yet though thought is capable of such extraordinary variety, we find not merely nations but whole peoples thinking together. Sympathy in thought overpasses all racial distinctions, and the surprising fact is sometimes seen, of men belonging to different nationalities overcoming national prejudices through the inspiration of a common thought. This is particularly the case with religious thought. Men belonging to countries as distinct from one another as Arabia, India, China, will forget the claims of their own countries in the more imperious demand of the Christian Faith or even a religion like that of Buddha or Mahomet. Striking as national life is, religious life surpasses it in interest. Religious thought, then, seems to strike deeper roots, to go farther down than national life. And if we bear in mind what we have said, that

national history shows clear traces of the guiding Hand of the Holy Spirit, we shall expect to find clear indications of His guiding Hand in the progress of human thought. We shall find Him not content with moving on the surface of human life but seeking the willing co-operation of men's spirits. He wishes them to enter into His plans, to know something of His thoughts. But for this there must be teachers. And as He chose Rome to set forth the power of law and order, and Greece to set forth the beauty and interest of human thought, so Israel to express the Personality of God and His relationship to man. There is a vocation amongst nations as amongst men—a higher and a lower. Why the Jew rather than the Roman or Greek, who can tell? But the fact remains, He selected a nation, hid it away in a secluded retreat, shut off on the north by mountains, on the south by desert, on the west by sea and on the east by a deep moat; and then in that hermitage began a course of instructions by symbol,

worship, books and teachers, gradually teaching them as to the great object He had in view, the Incarnation of the Son of God.

The whole nation was not only chosen for this purpose, but inspired. And this inspiration bubbled up through outlets and showed itself now in some great leader like Moses, now in a farm labourer like Amos, now in a king like David, now in a Levite like Samuel. It depended no doubt partly on the spiritual susceptibility of the person inspired, but it was always evidence of an inspired Body; evidence that the Jewish people were chosen, as St. Athanasius says, "to be the sacred school for all the world of the knowledge of God and of the spiritual life". But though inspired, only where the individual human mind and will were responsive, only there did the Spirit find an outlet. And therefore there was no exclusive channel for the Divine blessing to flow within. Now it was poetry, now history, now prophecy, now wisdom. And the remarkable feature about

the writings of Scripture, which attest this national inspiration, is the unity that pervades the whole. They stretch over a period of a thousand years, a period like that in our own literature from Cædmon to Tennyson, and yet they give you the impression of one book. Imagine a selection of English religious literature from the Conquest to the Victorian Age! What unity should we find? How impossible to turn from a *Pilgrim's Progress* to a *Piers Ploughman*, from the *In Memoriam* to the *Paradise Lost*, with the natural ease we turn from *Samuel* to *Genesis*, from *Isaiah* to *Exodus*. Though written at very different times by very different people yet they are like chapters in one Book, all revealing one master-mind.

Another feature of the inspired literature is the gradual revelation of the mind of God, "line upon line, line upon line, here a little, there a little," as men are able to bear it. The long period over which Jewish history extends, implies a moral and intellectual evolution

such as we know to have taken place in our own England. For example, to have taught the principles of the Reform Bill in the days of William the Conqueror would have meant anarchy. Israel, then, had to learn by degrees those great religious principles which were so important for her afterwards when the fact of the Incarnation had to be received and made known.

But whilst she was learning the great truths of Revelation, the rest of the world was not left alone. Romans, Greeks, Hindoos were His children as much as the Jews. And now and again some great teacher like Virgil, like Socrates or Plato, like Confucius or Buddha, would prove susceptible to His teaching and give a new stimulus to the world's thinking. They were not members of an inspired body as the Jewish prophets were, they had not the privilege of a long past of religious instruction as Jeremiah and Daniel had, nor had they the great hope of a future Deliverer which more and more

mastered Israel. Their message was necessarily more or less confused, the positive side of it was not so striking as the negative, what they denied made more impression than what they affirmed. They were being led more and more to confess that they could not find the Truth. "The central Truth which should bind all men into one family and unite earth to heaven — if heaven indeed existed—had been sought in Nature, in individual reason, in civil life, and all that magians, philosophers, statesmen had found were fair shadows, noble and bright at first, but resolving themselves into terrible spectres."[1]

So the two educations stand apart, they go their own way; they have much in common, in a common human experience and a common human need; they are tendencies towards something, though not tendencies likely to produce anything; the one helps the other, and both emphasise the phrase

[1] Westcott, *Introduction to the Study of the Gospels*, p. 87.

"fulness of times" as indicating that something must happen.

Thus we see that man from his very simplest elements has been developed and developed, till at last he is fit to receive the great gift of God.

In spite of sin, in spite of the contradictions and oppositions of free will, in spite of ignorance, through long long ages of preparation, he is at last made ready for the Word of God. Throughout, both in the kingdoms of the world as in that of Israel, there are clear indications of the patient, loving work of the Spirit, ever seeking to reveal Him Who is the Wisdom of God and the Word of God.

THE HOLY SPIRIT AND THE CHURCH.

BEFORE beginning my lecture I should like to explain why it has taken the form it has. It will be a reasonable criticism that the Church, which is my subject to-day, is only definitely treated in the latter half. The Introduction takes up a very large part. I have been unable to avoid it for this reason: I wished to make clear at the outset the object and purpose of the Church.

In the recoil of Christian thought against what George Eliot called "other worldliness," teachers have striven to show by word and deed the effect of the Church on human life. With matchless zeal and energy she has manifested the power of the Incarnation over every department of man's natural life. Education, trade, politics have alike felt her influ-

ence. Factory acts, temperance legislation, housing of the poor take up a large part of her time and thought. It is right that they should. Christ's kingdom on earth ought to show the characteristics of His life on earth—kindness, mercy and justice.

But there is a danger lest the Church should be regarded simply as a great philanthropic society, whose main duty is to ameliorate or change the evil conditions of society. As this aspect comes into larger and larger prominence, the supernatural side becomes obscured. Her power is measured by her present effect on social questions. Her worship, even her sacraments, are interpreted as purely institutional ordinances expressing the brotherhood of man. And as attention is more and more focussed on conditions of life here, there is an increasing indifference to the thought of what is to come. Sacraments and worship are neglected because their influence in this life appears to be so small. It was as you know the very reverse in the Apostolic

days. The thought of the immediate Coming of Christ, of a speedy Resurrection, so overshadowed everything else that social questions hardly appear. Men were so engrossed in the great questions of the life after death that they crowded the churches, sought eagerly after the Bread of Life, and feared nothing so much as excommunication from Church privileges.

Now though it is true that the Advent of Christ does not appear to be so near as it was then, yet the importance of the life after death is in no way diminished. The Church, then, as the means by which the Resurrection life is implanted and developed is the subject I have chosen to-day. In doing so I do not wish the Church to be less active in her social work than she is. But I am jealous lest her character as the saving Body of Christ, as the Treasure-house of supernatural graces, should be obscured. I wish men to realise that the evolution of the Risen Life, the final goal of humanity, depends upon her mysterious and awful powers.

Going back, then, over the path we have so far traversed we ask, what is the outcome? So far we have seen the work of the Holy Spirit in Nature and Man. And both appear to give an anticipation of something further. It is impossible that the human mind can rest satisfied with a Plato or Shakespeare as the goal of human life. It is impossible to acquiesce in death sweeping away men and women who have reached their prime. They have shown their right to live, and death comes as a rude and unwarranted interference.

This expectation, which men have always had, has been made certain by the teaching and life of Jesus Christ. He taught quite clearly that with some, death would be a friend instead of an enemy, would bring fresh life instead of annihilation. Not only did He teach it by what He said but by an actual illustration from the world of death. He shows us One who has passed through death, been to the world of the shades and returned.

And He returned not as a shade or spirit, not in such a form as Dives hoped Lazarus might visit his five brethren, not as a mortal man as the son of the widow of Nain did, but as the spiritual man, clothed with glorified Humanity, the only example in history.

And the spiritual body and mind is almost as great an advance over the natural body and mind as the man Adam was, over the creature that ranked next to him. True, the outline is the same, and the material constitution is the same; quite probably bone for bone, nerve for nerve and muscle for muscle was the same after the Resurrection as before it. The Risen Christ seems desirous of pointing out that He is not mere spirit. "Handle Me and see, for a spirit hath not flesh and bones as ye see Me having." And so, too, we believe the emotional life of the Risen Lord remained the same save so far as the emotions of pain and want were concerned.

But in every other respect He was different. As the natural man is a creature

compounded of matter and spirit, in which the spirit is largely dependent on the matter, the personality being greatly affected by the state of the body whether in pain, weariness or hunger; so the spiritual man is man compounded of matter and spirit, but in this case, the spirit has full control over matter. The spirit is master and therefore all spiritual sights and sounds are open to it. Here the spirit if it wishes to see is limited by the eye, or if it wishes to hear is limited by the state of the ear, if it wishes to think it is dependent on the state of the brain, but in the risen condition, matter places no limitations whatever.

The spirit sees and hears thousands of things which it is here impossible to hear or see. The whole world as we see it must be a very different place to the risen man. Not only does he probably think intuitively without reasoning, knowing things at a glance, as we say, but he sees Nature very much as we see it when it is

under the most powerful microscopes and telescopes. Every creature is glowing and radiant with extraordinary beauty. Further, matter being as we know not solid but a substance of continually vibrating atoms; the risen man, who not only sees this but can use it, can do as he pleases with it, displaces or rearranges its particles just as he pleases. The displacement of the material particles of a stone wall must be as simple to the spiritual man who desires to move through it as the displacement of the particles of water to the swimmer, or the particles of air for the walker. The world of Nature as our Lord looked at it on Easter Morning was in one sense the same world: there were the same trees in the garden where His Body had lain, the same flowers and rocks, and yet in a sense all was different, for a thousand other sights were seen and a thousand other sounds were heard. St. Paul knew something of that condition when he was caught up into

paradise, when, that is, all his senses and faculties were so extended so that he heard sounds and doubtless saw sights which he never afterwards ventured to try to describe.

The "perfect" or "full-grown man," that is how the New Testament names him, must be almost as far off the "old man," that is man in his present condition, as the old man is from his prototype in the animal world. His language is probably as different from the most perfect language we know, as the language of primitive man from the chattering sounds of the monkey. His thought as far removed from our thinking as that of Shakespeare from that of the Australian savage. His powers as far removed from our powers as those of the grown-up man from the child. His whole condition is as different from the present as the flower or fruit, from the seed out of which it sprang. There is nothing unreasonable in such a conception of man's future condition. For there is, so we are taught, a

divinely ordered gradation running through Nature.

First, in angels (and Scripture implies they were first created), we have purely spiritual intelligences; then in inorganic life, we have matter without spirit; in animal life we have matter and spirit, in which, however, matter is master, in human life matter and spirit, in which spirit often dominates matter; and in the heavenly life we shall find matter wholly dominated by spirit. There runs through life a law which may be expressed in this way, "The higher the grade of life the higher the intelligence". And the higher the intelligence the greater the control. Develop the intelligence further and further till it becomes wholly spiritual and the control is absolute. Matter is then simply the willing and humble servant of the mind. Further than this, experience seems to show "that in proportion as intelligence advances, the individual ceases to be subject to a mere law of averages and has a continually increasing power of controlling the conditions of his own survival".

The question then arises, How is this intelligence to be developed? and the answer is, In a perfected Society. Society may hinder spiritual development, it may also help. But only through Society can he become what he is designed to be. So Christ, the Second Man, the first Beginning of the new race, from the very outset formed a new Society into which the new man might be placed. He selected disciples and out of disciples selected Apostles. And He gives indications that this selection is no mere haphazard one by appointing only twelve Apostles. This was not because there were just twelve and only twelve suitable men, but because He wished to make clear that the new Society or Kingdom He was building, had some relation to the old Israel of God. They are to be the twelve princes sitting on twelve thrones. And His mind on this matter was so well understood that when He left, and a vacancy had to be filled up, though there were two candidates so equally good that it was impossible to decide on their respective

merits, it was never suggested that the twelve should be thirteen. Further, the appointment of the seventy had probably some relation to Moses' appointment of the elders, and thus indicated quite clearly that a Kingdom or Society was being formed in which the members of this new race were to be fashioned.

A new significance was given to this small body on Easter Day when the Risen Head breathed upon it and gave it the highest spiritual powers. It is impossible for any one who looks upon the Bible as the Divine Library, the books of which are bound each to each by spiritual relationship and a common hope, not to connect this Divine breathing with that on the first Adam. For Adam it meant, as we saw, the germ and pledge of all those powers which make him the lord of Creation; to the Church it must have meant the germ and pledge of all those still higher powers with which she is entrusted. Its meaning for a time was hidden.

Then on the Day of Pentecost, the Holy

Ghost came down in the likeness of fiery tongues and with a sound as of a rushing mighty wind. The Life received on Easter Day was energised, quickened, stimulated, and rose within the Body, and within each member of it, in uncontrollable volume. Mind and spirit, intellect and emotion were taken possession of. The spiritual world was opened to them; they saw its principles with greater clearness than they saw the streets of Jerusalem and the crowds gathered together.

And in this extraordinary manifestation of the Spirit, we find just those elements that in the creation of man differentiated him from the animal. We find knowledge, love and religion, but all indefinitely extended.

There is not only knowledge of the world in which we live, but of that in which we enter at death.

There is not only love of father, mother and child, but a strange love of the race, an enthusiasm not merely for kindred but for humanity, of such a character that even the

barriers of language are broken down in the endeavour of men to reach every man.

And the religion is not simply that vague yearning after an unknown God which characterised all the world-religious except that of Israel, but a conscious fellowship with the Monarch of the Universe whom they knew with the intimacy of friend with friend.

There is the Image of God such as we looked at last Friday, but no longer dulled and darkened, but shining clear with the clearness of a polished mirror. And the effect of that day did not evaporate. Before the last of those who received that singular outpouring had passed away, the illumination of that Pentecostal morning had crystallised in that singular body of writings, which is to-day the astonishment of all thoughtful men, I mean the writings of the New Testament.

The enthusiasm for Humanity was expressed in hundreds of Christian churches where Barbarians and Greeks, bond and free, wise and ignorant knelt together and partook

of the one Bread, and of the one Cup, without any difference whatever.

And the religion had assumed a definite shape, a sacred deposit, a form of sound words which to-day, is in the main, the faith of four hundred millions of people.

It is, however, important to remember that this wonderful result, which Mr. Benjamin Kidd describes as "the phenomenon of a gigantic birth," taking place at a period when all the old religions were dead and all the principles on which human Society had been constructed were dead also (these are Mr. Froude's words), was connected from the very outset with a Society.

The life needed a body, the new ideas needed a society, the feelings needed a form, if they were to affect the world. "If we believe," writes Dean Church, "that God cares at all, that what He sent among men by Jesus Christ should survive and affect mankind, it is reasonable to think that Christian ideas would not be merely thrown broadcast on

men to take their chance in the throng and crush of all the rival interests which come across and occupy men's minds. . . . No, God provided a home for great religious ideas in an organised Society—the Church—as He provided a home for great moral and political ideas in an organised Society—the State."

And the rapid growth of these great powers was due simply to the fact that they had found nourishment in that home. Nothing is more striking in the New Testament than the fact that we are witnessing the growth of a body, rather than the progress of a movement. It is not the advance of Christianity from Syria to Asia Minor and Asia Minor to Greece and Greece to Rome, but the steady development, inwardly and outwardly, of a Society which has at first its centre at Jerusalem, and acts with an authority, to which even its most important members submit themselves. What Christ had taken such trouble to organise and found, is not shattered but rather consolidated by persecu-

tion. And in those first days, it was not tempted to forsake its legitimate functions of developing the spiritual life, for the work of regulating the morals of the world. It was not a Corporation of Divine origin merely devised to strengthen men in their struggle for goodness and holiness; nor was it a collection of congregations for the diffusion of knowledge and the interpretation of the Scriptures. The Church was not a fabric reared by man nor in truth any mechanical fabric, but a mystically appointed channel of salvation, an indispensable element in the relation between the soul of man and its Creator. The New Testament uses language about it which is inconsistent with any other view.

It is not only described as the Body of Christ, but as the Fulness of Him that filleth all in all, as the Bride of Christ, as a Society charged with supernatural powers—life and death, sickness and health, binding and loosing; a holy shrine separate from the world, and in those early days inspiring such awe

that men at times shrank from joining her; a Body endowed with singular gifts—healings, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues.

It was in such a Body, such a School, that men were to develop the powers that would make them fitted for the great offices of the Kingdom of Heaven.

We need not speak of its Unity, for that is implied in the Headship of Christ, who cannot have two Bodies; nor of its Holiness, for holiness, *i.e.*, absolute obedience to the will of God, was its one lesson; nor that it was Catholic, standing with its doors open to the four quarters of heaven and welcoming every one.

These we may take for granted as being sufficiently well understood. What is not understood, in any case not sufficiently appreciated, is its purpose. The Church, as we have already said, is not in the main a school of morals, though it teaches the highest morality; nor is it in the main a school of

spiritual knowledge, though it has all the knowledge of heavenly things that may be known; but rather a home of spiritual evolution, its main purpose being to develop the spiritual man, to evolve the new man.

Just as family and national life develop the natural man, stimulating his natural powers and affections to such an extent that we hardly recognise in a Socrates or Plato the germ of the first Man; so Church life is intended to develop the spiritual man, to stimulate and discipline all those powers which are destined to play such an important part in the next life. And to fulfil its purpose, this holy society, the Guardian of heavenly and awful mysteries, the treasure-house of supernatural graces and powers, unceasingly dispenses them to men. They come to us in homely and simple forms, but they are not less tremendous because of the insignificance of their outward form, as Christ was not less Divine when He lay helpless in the cradle.

It requires an effort of faith to believe

that when water is poured on the head of a child in the Sacred Name, a Divine Power has touched the springs of its life, but it also requires an effort of faith to believe that when the pollen has dropped on the stigma, a wonderful change in the plant has taken place, which in time will develop into a beautiful form. The beginning of life is very strange and mysterious however it takes place. We shall not see the fruit of Baptism till the Resurrection Morning, as we do not see the effect of the kiss of the pollen till the spring-time.

It requires an effort of faith to believe that when we receive the Bread of Life we are receiving that which determines our risen body. The natural man is quite unable to understand such a passage as "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day," and asks in wonderment: "What has the Resurrection to do with the flesh and blood of Christ?" And yet the

development of his own physical life, from infancy to manhood, has been mainly through the food which Nature has supplied. The growth of life through the absorption of other life is admittedly mysterious, but we accept it as a fact, and preach the Gospel of cheap wholesome food as necessary for the physique of the nation. Again, the transmission of hereditary traits from father to son has never yet been satisfactorily explained, but no one doubts it as a fact. That a Divine Head should communicate His risen life to His members, and one day empower them with His own Resurrrection power, is at least reasonable, if mysterious.

Now the Church is the Home of these supernatural graces ; she alone supplies them, and as she supplies them, at the same time she excites the faith that is necessary to make use of them. Her worship and her literature draw men's attention to them. The Bible, indeed, gives us stories out of human life, but in them all, it is the spiritual or mystical side

that is emphasised. The Books of the Kings and Chronicles describe national events, but all from the religious standpoint. As we read such and similar books, we are led to feel that men's prayers are more important than their activities, that their repentance is of greater consequence than gifts of mind. The Bible creates an atmosphere in which Holy Baptism and Holy Communion are seen to be not only reasonable but great privileges. So, too, her worship emphasises the mystery of life. The Church uses indeed all the natural gifts of colour, perfume, sound, but consecrates them to the very highest purposes. They supply the setting in which the sacramental life is dispensed. They appeal to the imagination, develop the mystical feeling, and make men feel that though they are but pilgrims, they are pilgrims standing in the very ante-room of the Presence Chamber, to whom at any moment the announcement may be made that the King has come.

Such is the Church—very different indeed

from the conceptions that many have of her; not, again I say, a Hall of instruction on public morals, or a Society in which good fellowship is sure to be found, but a supernatural Organism, through which Christ still finds His way to the hearts and minds of men.

It is sometimes objected to these great claims, that if this were so the Church would be eternally fresh. She is now nearing her twentieth century, and men, judging by her influence in London, Paris or New York, ask whether her strength is not departing, her influence waning. They contrast her progress to-day with that of the first century. It is true there was a buoyancy and life about the Church of the first days which is not so evident to-day. But if we look away from our own little field to the work of the Church as a whole, it will be seen that she has lost nothing of her ancient regenerative power and energy. In the first two centuries it is calculated the Christians doubled in every forty-four years, but in parts of the Indian Empire, the

Church doubles her membership at least every thirteen. And, further, in those early days, she came into contact only with the comparatively high civilisation of the Roman Empire. For centuries she met with no such degraded peoples as the Esquimaux, the Australians, and many of the tribes of Southern and Central Africa.[1] But nowhere in the mission field have such surprising results been seen as in these darkest parts of the world. There the Church has shown her capacity for descending to the very lowest depths and raising the most degraded nations to the platform of Christian life and civilisation.

And as she has shown in the past such a remarkable power in moulding and shaping the national life of Teuton, Roman and Greek, as the late Dean of St. Paul's has shown in his masterly sermons on "The Gifts of Civilisation," so she shows a similar power to-day in her conflict with the great heathen systems of Hinduism, Buddhism and Confucianism.

[1] See Mair, *Christian Evidences*, pp. 316, 317.

Her strength is not abated. Amongst ourselves she is still the home for the wretched, the sinful and the fallen, as she is for the strong, the wise and those whose lives have run along smooth paths; but in heathen lands she creates national life, determines progress and civilisation, does again for others what she has done for ourselves. And all testify to her graces, her life, her refreshments.

She is the Ark of Refuge, the Temple of God, the School of Saints and the Hope of the World. She leads into all truth. In her, men have learned that industry and patience which have led to great discoveries, and though those who have made them, have not always acknowledged her help, yet we look in vain to parts of the world where she has not been founded, for a revelation of the secrets of Nature.

It still remains a mystery why, though the many are called, only the few are chosen, why the Body of Christ to-day, as in Nazareth, Galilee and Judea, is so little used, so seldom

touched by faith. Why the many are still left behind in the race for the prize of our high calling, cannot be satisfactorily explained. What becomes of those who are not in Christ or have rejected Christ or never found Christ, who can tell? That we leave in confidence to One Who is Perfect Love, Who has died to save mankind and Who labours to inspire them with His Truth. Even here we recognise a rough justice, but there justice and love will be meted out to each to the finest scruple. All will find their own place.

Meanwhile to us the Church abides, as the Great Hope and Mainstay of our lives, dispensing life, guiding souls, giving life at the beginning, life at the end, and at last ushering us into the Palace of the King where life is life indeed.

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